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[CONFIDENTIAL.]

SELECTIONS
FROM THE
VERNACULAR NEWSPAPERS

PUBLISHED IN THE PANJAB,
NORTH-WESTERN PROVINCES,

OUDH, AND CENTRAL PROVINCES,

Received up to 26th September, 1874.

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POLITICAL (DOMESTIC.)

The *Jubbulpore Samáchar* for July and August (but received on 25th September) has an article on the registration of prostitutes at Jubbulpore. This was formerly in force there, but was stopped in 1871 by Mr. Chisholm, the then Deputy Commissiomer, evidently on account of the oppressive conduct of the police in the matter, complaints of which were published in the *Jubbulpore Chronicle*. Registration has now been renewed, possibly at the instance of the Civil Surgeon, who has recently been urging the necessity of the measure. The object is to prevent venereal disease from spreading among the European soldiers, and to secure this object it is considered advisable to issue tickets to prostitutes frequented by soldiers, and thereby to force them to undergo periodical examinations by the Civil Surgeon, or any of his assistants, with the view of ascertaining if any of them have contracted any venereal disease, and of keeping those who have in the Lock-hospital till they are cured.

Without discussing the question whether the object in view can really be gained by this procedure, the writer simply



desires to show how far the course at present followed in this matter is in strict accordance with law, and how it affects not only the prostitutes but also virtuous women.

From the rules laid down by Government for the registration of prostitutes it is clear that no prostitute can be forced to obtain a license. All that the police are authorized to do is to report *privately* to the District Magistrate any woman suspected of unlicensed prostitution, and then, if *ordered* by him, to bring the case up for investigation. The rules plainly say that if a prostitute wishes she can apply to the Magistrate for a ticket; and that if she does not do so, and is proved guilty of unlicensed prostitution, she will be liable to punishment. There is thus no necessity for forcing any prostitute to obtain a ticket, or rather for forcing the ticket upon her. Government is so particular in the matter that it has even directed the destruction of all written reports made against any woman who may not be considered by the Magistrate a proper subject for registration, in order that her character may not be damaged by the accusations which may have been made against her; and yet nothing is more common than to see women dragged against their will by the Police Jamadár to the Inspector of Police, who without taking the least trouble to ascertain whether they are all prostitutes, or, what is most necessary to know, whether they are visited by European soldiers, sends them on to the Magistrate who is charged with the registration work. This latter officer of course registers some and lets others go, just as his judgment directs him. But does he award any compensation to those who are released, or are the police even reprimanded for having put the women to inconvenience and public ignominy? No, he does not do so. The poor women are told to go home, and the police allowed to return to their work and lay hands on other unfortunate victims!

The writer once happened to be in the Court of the Magistrate entrusted with the registration of prostitutes, and was



much surprised to see the way in which an officer of his judicial experience disposed of most cases in an off-hand manner, ordering some women to be registered as public prostitutes on the mere statement of the police that they were so. The arguments usually put forth by the police in support of their allegations were that one woman, having given up her husband, resided with her parents or with another man as his mistress ; that another woman was young and lived alone, and had no ostensible means of livelihood, though she might be prepared to prove that she earned her bread by selling fuel, grinding corn, or by some other honest means. Nothing can be more absurd than to suppose that because a woman, having given up her husband, lives with her parents, or with anybody else as his mistress, she is a public prostitute. The case of the police and the women brought up by them for registration is exactly that of ordinary complainants and accused persons, and until the police have clearly proved that the women are public prostitutes, and that they are frequented by European soldiers, they should not be called upon even to answer the charge, much less to take tickets. But no ; Magistrates will not take this trouble. In the first place they require the women to show cause why they should not be registered as prostitutes ; and if any of them can produce one or two men (no matter who they are, whether in any way connected with them or not) to say that they are not prostitutes they are released ; while others who cannot get any one to sympathize with them must be registered as prostitutes, though in reality they are not so.

Thus it was that on the occasion above referred to a poor woman, apparently more than thirty-five years old and devoid of all attractions, was ordered to go and get herself registered in the *Kiráni-khána*. She cried and declared her innocence, but the Magistrate would not cancel his order, and his chaprási actually pushed her on by the neck to the *Kiráni-khána*.

Instances have also come to the writer's knowledge in which registered prostitutes who immediately after their registration



left the town have been brought back by means of a warrant and compelled to reside there.

The writer proceeds to describe in the form of a play the oppressions practised by the police officials charged with the duty of seizing women who they have reason to believe practise public prostitution, and despatching them to the Magistrate to obtain a ticket ; and in the scenes depicted he shows how poor and helpless women who earn their livelihood by honest means, or who reside with men as their wives, are dishonoured by them, while real prostitutes who have friends to espouse their cause are not interfered with. The play opens with a description of the Police Jamadár going round the city on this mission. He comes first to a house where he meets with a very depraved prostitute and another in somewhat better circumstances, and threatens to take them to the Magistrate to obtain tickets, but is beaten and driven out by their lovers. He then wends his way to a poor bearer's house, and catches hold of his daughter, who has been forsaken by her husband and is living with her parents, to take her to the Magistrate. The father entreats him to leave her alone, but the Jamadár is not moved at first, and only after a time releases the unfortunate woman on being paid a bribe and receiving a promise from her father to surrender her to his unlawful pleasure. Lastly he seizes a poor honest Brahman woman, who earns her subsistence by manual labour, and resides with a large family consisting of brothers and other relatives, and produces her before the Magistrate, who without making proper inquiry as to her being a public prostitute or not orders her name to be taken down in the register, in spite of her protests and innocence.

Such a state of things should not be allowed under the British Government. Forced registration, which is at the root of the evil, should be at once dispensed with.

A correspondent of the same paper, writing from Hoshang-ábád, complains of the improper conduct of some of the pleaders there. One of them, a pleader of some years' standing



and brother to the Officiating Extra Assistant Commissioner, while pleading in a case brought before the latter, took off his shoe to beat the defendant, a respectable person, in open Court, and would have administered a blow, had not the Court chaprási interfered in time. The Judge, however, took no notice of the conduct of his brother, which was tantamount to contempt of court.

The writer believes that the Deputy Commissioner is not aware of the matter, and hopes he will not allow it to be hushed up. He also thinks it strange that the offender should have been allowed to practise as a pleader in the Court of his brother, who cannot be said to be ignorant of the orders on the subject. It was only a few months ago that the Deputy Commissioner rejected the application of a pleader to be allowed to plead in Mr. Bakhtávar's Court, because the applicant was a distant relation of the Judge.

The writer also speaks of another pleader, a Musalmán, who is said to follow a very immoral course of life, and who has already appeared in Court as a defendant in a case of adultery.

The writer thinks it is a great pity that the Judicial Commissioner, who has made it a condition that none but men of respectability and proved moral conduct shall be allowed to practise as pleaders in the Central Provinces, should take no notice of pleaders of the above kind.

The correspondent adds that the *Maháfiz-khána* built in connection with the Deputy Commissioner's Court only a short time ago at a cost of Rs. 15,000 has cracked in several places.

The *Akhbár-i-Anjuman-i-Hind* of the 12th September, in its local news columns, says that an officer of police publicly deprived a *sawár* who was escorting his master's son to the Canning College (Lucknow) of his arms. His master is a talukdar, and one of the principal noblemen of Qudh who



rendered important services to Government in the mutiny of 1857, in recognition of which he was allowed to keep armed attendants as a special privilege. The writer hopes the Chief Commissioner will order redress to the wronged nobleman, and see that a recurrence of an act of this kind does not happen.

The same paper has a lengthy article on police, patwarís, &c., contributed by a correspondent, in which the writer shows that these men, who have been appointed by Government expressly for the benefit of the people, are only instruments of oppression in different shapes.

The police, instead of protecting the life and property of people, are often themselves guilty of theft and other crimes. Instances of this have from time to time been mentioned in newspapers. In cases of theft reported to the police it is frequently observed that, instead of instituting proper inquiries or tracing the offender, they indirectly prosecute the complainant himself, and involve him in difficulties by laying the suspicion of guilt on persons of his own family and forcing confessions from them, or else by compelling them to withdraw their statement.

The zaildárs appointed in the Panjáb, one for every ten or fifteen villages, are useful in no way except in so far that in the settlement season they do some services to the settlement *amla*, and yet they are paid at the expense of the people all the year round.

The patwarís, who are intrusted with the inspection of villages, the preparation of *hastgána* papers, plans of villages and lists of fields, and with other duties connected with villages, such as furnishing information to the authorities on the capabilities and produce of the soil, &c., exercise great tyranny. They seldom take the trouble of going on tours of inspection, and prepare plans and fill up statements at home as their fancy suggests to them. No matter if land has been lying uncultivated for several years past, they



will put it down as having been planted with sugarcane; pasture grounds are converted by them into cotton fields; lands yielding a jama of Rs. 200 per annum are represented as yielding Rs. 1,000, and so on.

It is high time that Government should adopt measures for remedying these crying abuses.

The *Nár-ul-Amvâr* of the same date, under the heading "Mainpuri," mentions a theft of property of the value of Rs. 2,000 in the house of Shaikh Faiz-ul-Hasan, pleader of the Judge's Court. The thief has not been found. A similar theft was committed in the house of another pleader last year, of which also no trace was discovered.

The Agra correspondent of the *Kárnâma* of the 14th September says that a burglary was recently committed in the house of Lâla Nârayan Das, contractor of excise, and Rs. 2,000 in cash, buried in a room in the house, were stolen. The contractor has brought a charge of negligence against the police, which has been seconded by all the inhabitants of Tájganj, who have preferred a general complaint against the police, accusing them of being often in collusion with thieves, and subjecting those who lose their property to much trouble. Only recently a dacoity took place at Sikandra, and a portion of the robbed property was found in the houses of the policemen, but the thieves were not produced.

The authorities should see to this.

The same paper remarks that under the existing Governments there can be no hope of the prosperity of India. The British Government is always thinking of reducing the State expenditure and increasing the income. All the surplus that remains after defraying the expenses goes over to England.

The *Inglis Gazette* of the same date remarks on the partiality shown to Christians by officers of Courts. Even when guilty of grave offences, they are either acquitted or receive a



slight punishment ; while Hindustánis who commit trivial offences are sentenced to a heavy penalty. For instance, the *kiráni* at Dehli who had kept a concubine confined in his house was only fined Rs. 30 by the Assistant Commissioner, and a person who stole some money from a baniya's shop, and against whom the offence was fully proved, was acquitted by the Court on the recommendation of the *kiráni* in whose household the culprit's sister was serving ; while Saha Shám Sundar, a very respectable gentleman of Moradabad, has been involved in serious difficulty and put to unmerited disgrace on the mere charge of driving furiously in the streets, although *kiránis*, to say nothing of Europeans, do so daily with impunity. Then, again, European soldiers enter the houses of prostitutes in the bázárs and practise great outrages, and yet the police take no notice of their conduct.

The *Nár-ul-Absár* of the 15th September thinks it strange that while severe punishments have been laid down by Government for the crime of infanticide, which is common among the Rajpúts, and has its origin, not in any wicked motives, but in the pride of race with which the people have been deeply imbued from the earliest times, and considerations of the heavy expenses which have to be incurred in the marriage of girls, the same crime, which prevails in England to a frightful extent, and is committed under the most sinful motives, is treated with a leniency for which there can be no excuse. Women of immoral conduct murder their illegitimate children in cold blood, and yet this atrocious crime, which was formerly treated as wilful murder, has now been excluded from that category by the lawgivers of England, and a bill was laid before Parliament last session, the object of which is that the crime in question may be in future treated simply as an offence punishable with two years' imprisonment.

The writer goes on to say that it is not unlikely that, taking advantage of this law, the jury who now generally release



European murderers from the extreme penalty of the law, finding them not guilty of wilful murder, will now always acquit such culprits.

The same paper, referring to the complaint made by European visitors against the native bankers of Káshmír, viz., that they charge Rs. 2 per cent. on currency notes and Rs. 4 per cent. on hundís on the Káshmír Treasury, thinks it strange that Europeans should complain of having been made to pay so much discount on currency notes in a Foreign State, when in British dominions *Sáhukárs* sometimes even refuse to make payment on the notes, and Mufassil Treasuries have orders not to cash notes beyond a fixed limit within a month, the consequence being that persons in need are obliged to have recourse to native bankers and pay whatever discount they may demand.

The *Shola-i-Túr* of the same date complains that, while the appointment of a Law Reporter has served to improve the character of the *Decisions of the High Court*, which are now published with full details of the cases, instead of containing only copies of the judgments of the Court, the *Urdú Decisions* are still published in the old and incomplete form, in consequence of which officers and other persons not knowing English cannot derive as much benefit from them as is derived from the reports compiled by the Law Reporter.

The attention of the High Court should be directed to this.

The *Almora Akhbár* of the same date has an article on the well known Meares's case. The writer begins by remarking that it was a saying of Major Warde's, who was at one time Assistant Commissioner of Naini Tal, and a just and impartial officer, that, though among the vast multitudes of the Hindustánis in the country many must be cheats and liars, there can be no question that no Hindustáni will ever dare trump up a false charge or set himself against a European without provocation. They are awed and struck dumb at the very sight of a European, to say nothing of their venturing to bring a



false complaint against them. Accordingly, there cannot be the least doubt that Panchú was actually beaten by Mr. Meares. Were it not so, the Magistrate of Jessore, who is a European, and in whose jurisdiction the case happened, would never have passed a sentence of punishment on him, nor would the High Court have upheld it in appeal.

In the face of all this, the editors of English newspapers and their correspondents, and especially so the editor of the *Pioneer*, under the influence of national prejudices, complain in strong language against the injustice of the sentence, as if Europeans were a superior order of beings, and Hindustánis had no feeling or sensibility, and were mere animals whom they have a just right to trample under foot and treat in any way they please. "Why do they not as well cook their food with Hindustánis' bones for fuel-wood, and make shoes of their skins?"

The writer proceeds to say that, properly speaking, the sentence passed on Mr. Meares is too light compared with the nature of the offence, and that he has further been allowed the indulgence of doing office work in the jail, instead of being set to hard labour like common prisoners. He adds that in the memorial submitted to the Lieutenant-Governor of Bengal, praying for Mr. Meares' release, many Hindustánis were prevailed upon to attach their signatures to it who did not even know what they were signing; and that, since the statement of Mr. Meares and his relatives, that he was with his brothers at Loknáthpur on the day on which he was said to have committed the assault, was proved false on inquiry, he ought also to have been punished for perjury.

The same paper cannot understand why, with the exception of a few particular stations, the firing of the midday gun has of late been discontinued in all the rest, to the great inconvenience of the people there, who have now no chance of regulating their watches or knowing the exact time.



A correspondent of the same paper, noticing the frightful mortality among the cattle in the Kumaun district, and the distress brought on the zemindárs in consequence, many of whom are said to be unable to cultivate their fields for want of bullocks, calls upon Government to make advances in money to the unfortunate men to enable them to buy animals, to be paid back when the crops are harvested. This is all the more necessary, as the native bankers of the district charge an exorbitant interest on the money they lend.

Another correspondent of the same paper has been informed that from March next the number of patwarís in the Kumaun district will be reduced by twenty, and that nominees of a more recent date will be affected by the reduction. The writer thinks this unjust, on the plea that men who have recently been appointed as patwarís are generally better qualified than those appointed before them, the Settlement Officer having retained able and well qualified persons under him to assist him in office work, and only provided them with employment when the settlement work was finished, while he appointed those who were inferior in ability as patwarís first of all.

A correspondent of the *Lawrence Gazette* of the same date points out the need of appointing one more skilful native physician in Meerut city. The present number of such physicians is by no means sufficient for the wants of the population, and should be increased. The new *hakím* should be paid partly from subscriptions to be raised from the people, and partly from Municipal and Government grants.

Under the heading "Pesháwar" the same paper mentions a theft of property of the value of Rs. 342 in the house of Munshi Faz Husain, the Settlement Muharrir.

The *Rohilkhand Akhbár* of the 16th September points out the desirability of amending section 70 of the Indian Penal Code. When a criminal through his inability to pay the fine has already suffered imprisonment instead, it is anything



but just that the Court should be empowered to realize the amount of the fine from his estate within six years after his release. In fact, sections 66 and 69 of the Code themselves furnish proofs to show that imprisonment is legally a full substitute for a fine.

The attention of the Indian Legislative Council is invited to this.

The *Akhbár-i-Alam* of the same date thinks that the drafts of laws framed from time to time by the Indian Legislative Council should be published in the *Gazette of India* as well as the *Gazettes* of the Local Governments and Administrations, whom they concern more than ever, and the fullest possible publicity should be given to them.

The editor also takes exception to the section of the Indian Penal Code where it is stated that a person causing bodily injury to another of a nature from which the latter may suffer for twenty days can be arrested by the police without a warrant. The provision is said to be vague, and one which will furnish a pretext to the police for arresting persons guilty of trivial offences.

The same paper condemns the procedure of the Magistrate of Saháranpur in the well known case of Raghobar Singh of Landhaura, and wonders that Government should have hitherto made no inquiries into the matter. The Magistrate should have released the man in the absence of his sureties, and afterwards to deliver him over to them. It is not known what has become of the man, and whether he has been kidnapped or murdered by somebody reflects discredit on the Saháranpur Criminal Court.

The *Núr-ul-Anwár*, commenting on the same case, thinks it absurd that the identity of the Rájá should have been called in question simply because of his failing to give proofs of his knowing English, &c., it being quite possible that the misfortunes to which he has so long been subjected might have impaired his intellect.



The writer thinks Government should appoint a Commission to conduct inquiries into the case.

The *Najm-ul-Akhbár* of the same date reports the death of seventy persons from cholera in a village in Niwari, a tahsíl in Gháziabad.

The *Táj-ul-Akhbár* of the 23rd September thinks it a bad policy of Government to give low and inadequate salaries to its servants. Not being paid as much as is sufficient for subsistence, these men are induced to resort to unlawful means for making money.

#### POLITICAL (FOREIGN.)

The *Panjábí Akhbár* of the 12th September has an article on Marwar, contributed by a correspondent. The upshot is that the management of this State, which is the largest of all the Rajputána States in area, is not so good as could be desired, and that it is susceptible of improvement in various ways. The present income of the State is reckoned at one crore, of which one-third goes over to jagirdárs, one-third is given away in charity, and the remaining thirty-three lakhs has been reduced to twenty-five lakhs by the mismanagement of the officers of the State.

Then, again, more than one-half of the land comprised in the territory is sandy and produces a single crop in the year, while the portion lying on the borders of Sirohi, Udaipur, and Ajmer, which is fertile, and in which wheat, opium, and other things are produced, is not well looked after. There are many places between the mountains where large tanks can easily be built, the water of which can without any difficulty be conducted to a distance of twenty *kos*. For instance, a very good tank can be built near Mauza Sáran, and in numerous places in Godwár.

Another great drawback is that by far the greater portion of the State is covered with dense jungle, which serves as the hiding places for thieves and robbers. If such



tracts were cleared and inhabited, and tanks built there, the State would derive considerable profit. A large quantity of wood would be obtained; the Bhíls, Minas, and other tribes of robbers and freebooters would be extirpated; and desolate tracts would be converted into populous villages.

Canals might also be cut with advantage from the Nágádri and Chaupásni, the two rivulets in Jodhpur, to supply Guláb Ságar, Bakht Ságar, and Bá-i Sahiba's tank with water,—a plan which, besides removing the scarcity of water now felt in the city, would also be useful to agriculture.

A correspondent of the *Kárnáma* of the 14th September mentions the following particulars connected with Dhulpur:—

(1.) Orders have been issued for the destruction of all the houses of the people situated near the house which is being built for the Agent's residence, and which is to have a spacious compound round it.

(2.) The Agent gets up at 11 o'clock in the morning, takes a walk in the garden till 1 o'clock, after which he breakfasts, and then attends the Court at 2 o'clock.

(3.) The ryots of some of the jagirdárs have submitted a petition praying that the revenue of their villages be collected along with the Government jama and paid to the jagirdárs through Government, in order to save them from the oppression of the latter.

(4.) Rajdharji, seeing a large crowd of beggars assembled round him whilst he was distributing alms for the benefit of the soul of his deceased aunt, who had bequeathed a rich legacy for him, beat the beggars, breaking the heads of some and seriously hurting others. It is a matter of great surprise that, notwithstanding the existence of an Agent, the officers of the State should venture to commit such outrages.

(5.) A traveller was murdered by robbers close to the city for the sake of the money (Rs. 700 or 800) in his possession. All search after the offenders has proved fruitless.



The *Vidya Vilas* of the same date praises the Mahārāja of Káshmir and Jámmu for having offered Rs. 10,000 for the erection of a church at Lahore at the instance of certain European officers, and for having at Dr. Maxwell's request ordered an hospital as well as a good bungalow for his residence to be built at Rushtam Khari, near Káshmir.

The *Marwar Gazette* of the same date, in its local news columns, complains of the mismanagement of the poorhouse kept up at Jodhpur. The food for disabled persons is often cooked at improper times, in consequence of which the latter suffer great inconvenience. The attention of the darogha in charge of the poorhouse should be directed to this.

#### EDUCATIONAL.

The *Jubbulpore Samákhár* for August has an article on the Female Normal School, Jubbulpore. It is said that this institution has always been a source of anxiety to educational officers. Since its foundation in 1869 it has sent out a few mistresses, but none of desirable conduct or even average abilities. Respectable women could scarcely be got to attend the school, and therefore few or none of the pupil teachers who have been attending it till recently were admitted after a close inquiry into their conduct. On the contrary, any women who offered themselves for admission, or who were induced to attend, were taken in, and the school may be said to have been kept up till now, simply to show the attendance of a large number of women, most of whom are of questionable character. For one or two years, while Broj Lál Bhát—an old and popular Pandit—was the master of the school, it numbered among its pupils some respectable women; but since his removal in 1871, and the appointment of a mistress from the Agra Female Normal School, the institution has fallen into disorder, the young mistress not being able to keep a proper control over her pupils.

The mistress, young and inexperienced as she was, found it a hard task to manage the school, and accordingly one



Harkrishna Lál, a man of thirty-five, has recently been appointed as the head-master of the school, and the mistress placed under him. This arrangement is manifestly objectionable. It looks odd that a young man should be placed at the head of an institution of this kind. The writer has heard a story in connection with the head-master and his female pupils, which, if true, reflects seriously on them, and renders the head-master liable to be dismissed, or at least to be transferred to some other post. In short, Harkrishna Lál is not the right man in the right place, and the sooner he is removed from his present post, and the old Broj Lál Bhát re-appointed, the better.

The writer would also make the following suggestions for the improvement of the school :—

(a.) The pupils of the Male Normal School should be induced to send their wives and widowed relations to the school.

(b.) In order to induce respectable women to attend the school, the present miserable pittance of Rs. 4 per mensem should be increased. It would be better to have a few respectable and hopeful women, than to have many of a questionable character and different habits. In the present state of native society, women of respectability can hardly be had for education, unless strong inducement is placed before them. At present it is only possible to get helpless widows to attend the school, and it is therefore proper that their stipends should be sufficient to cover their necessary expenses, so as to keep them clear of all temptations. This is all the more necessary in case of pupils who have come from the interior of the district or from other districts, and have to live in the boarding-house connected with the school. At present this boarding-house is such only in name, as the pupils have to make their own arrangements, to live on the petty allowance of Rs. 4 a month they get just as it suits their individual convenience, to use their own oil at night, &c.



(c.) The school-building and the boarding-house attached to it should be located in a better and more appropriate place. At present they are situated in a damp and unhealthy locality, inhabited by prostitutes and other persons of bad character, and are surrounded by latrines.

The *Panjábi Akhbár* of the 12th September criticizes the proposal said to be before the Director of Public Instruction, Panjáb, for replacing the chief muharrirs by district inspectors knowing English. The duty of a chief muharrir is to examine and inspect primary and middle class vernacular schools in which English is not taught, and it is therefore a question of what use inspectors knowing only English can be. In fact, in a few districts where such men have been appointed the schools have made little or no progress. Persons well versed in the Oriental languages and knowing a little of English can alone make good examiners and inspectors of halkabandi and middle class schools. Besides, it is extremely unjust that men who have long since served in the Educational Department should now be dismissed on the mere plea of not knowing English. If a knowledge of English is considered a necessary requirement for them, they should be allowed time to learn it, just as European inspectors are to qualify themselves in the vernacular.

The *Núr-ul-Absár* of the 15th September has an article on the Allahabad Public Library. After remarking that the library is a collection of choice works, the best and most interesting of which are those on Indian history and science, the writer goes on to say that so long as the library contained only a few works natives could obtain books from it on loan as well as Europeans; but that it has now been resolved to confine the privilege exclusively to the latter, and with this view a list of all the books in the library has been prepared, which is sold at Rs. 2 per copy.

The editor is at a loss to account for this partiality towards Europeans, and the less so when out of the vast sum



of money realised from the Hindustánis every year at the *Mágh Mela* in taxes and heavy ground-rent, some Rs. 3,000 is paid for the benefit of the library.

The writer has learnt from a reliable source that certain Hindustánis recently submitted a petition praying to be allowed the use of the books of the library on loan, and even offered to pay a fee, some being ready to pay Rs. 5 per mensem, and that the petition has been refused. He would advise the natives to establish a separate library of their own by raising subscriptions among themselves and applying to Government for a grant equal to that allowed to the above-mentioned library out of the *Mágh Mela* income, which they have a prior claim to derive benefit from.

It is also noted in the same article that the Allahabad Municipality will not grant a small sum out of the vast income in question to keep the short road from the fort to the river in good repair, and that by their neglect to do so they thereby subject a large number of persons to much trouble and inconvenience.



The following Vernacular newspapers have been examined in this report :—

| No. | NAMES OF NEWSPAPERS.      | LANGUAGE.       | LOCALITY.       | WHEN PUBLISHED. | DATE.       | DATE OF RECEIPT. |
|-----|---------------------------|-----------------|-----------------|-----------------|-------------|------------------|
| 1   | Jubbulpore Samachar, ...  | Anglo-Hindi,    | Jubbulpore, ... | Monthly,        | July 1st    | 1874. Sept. 25th |
| 2   | Ditto, ...                | Ditto,          | Ditto, ...      | Ditto,          | Augt. 1st   | " 25th           |
| 3   | Lam'-i-Nar, ...           | Urdú,           | Jaunpur, ...    | Weekly,         | Sept. 6th   | " 21st           |
| 4   | Jalwa-i-Tar, ...          | Ditto,          | Meerut, ...     | Ditto,          | " 8th       | " 22nd           |
| 5   | Lam'-i-Nar, ...           | Ditto,          | Jaunpur, ...    | Ditto,          | " 13th      | " 21st           |
| 6   | Gwalior Gazette, ...      | Urdú and Hindi, | Gwalior, ...    | Ditto,          | " 13th      | " 21st           |
| 7   | Vidyá Vilás, ...          | Urdú,           | Jammá, ...      | Ditto,          | " 14th      | " 21st           |
| 8   | Márvár Gazette, ...       | Urdú and Hindi, | Jodhpur, ...    | Ditto,          | " 14th      | " 22nd           |
| 9   | Ingles Gazette, ...       | Hindi,          | Moradabad, ...  | Ditto,          | " 14th      | " 23rd           |
| 10  | Maqasid-ul-Akhhár, ...    | Urdú,           | Gurgaon, ...    | Ditto,          | " 2nd week, | " 21st           |
| 11  | Muhibb-i-Hind, ...        | Ditto,          | Meerut, ...     | Ditto,          | 2nd Ditto,  | " 21st           |
| 12  | Samay Vinod, ...          | Urdú and Hindi, | Naini Tal, ...  | Bi-monthly,     | " 15th      | " 21st           |
| 13  | Almora Akhhár, ...        | Ditto,          | Almora, ...     | Ditto,          | " 15th      | " 21st           |
| 14  | Naf'-ul-Azim, ...         | Arabic,         | Lahore, ...     | Weekly,         | " 15th      | " 21st           |
| 15  | Khurshid-i-Jahanísab, ... | Urdú,           | Agra, ...       | Bi-monthly,     | " 15th      | " 22nd           |
| 16  | Muragga-i-Tahrir, ...     | Ditto,          | Lucknow, ...    | Ditto,          | " 15th      | " 22nd           |
| 17  | Strachey Gazette, ...     | Ditto,          | Moradabad, ...  | Weekly,         | " 15th      | " 23rd           |
| 18  | Rohilkhand Akhhár, ...    | Ditto,          | Ditto, ...      | Bi-weekly,      | " 16th      | " 21st           |
| 19  | Risák-i-'Am, ...          | Ditto,          | Siálkot, ...    | Weekly,         | " 16th      | " 21st           |
| 20  | Urdú Akhhár, ...          | Ditto,          | Dehli, ...      | Ditto,          | " 16th      | " 21st           |
| 21  | Máiwá Akhhár, ...         | Marathi,        | Indaur, ...     | Ditto,          | " 16th      | " 21st           |
| 22  | Nájm-ul-Akhhár, ...       | Urdú,           | Meerut, ...     | Ditto,          | " 16th      | " 21st           |
| 23  | Jalwa-i-Tar, ...          | Ditto,          | Ditto, ...      | Ditto,          | " 16th      | " 22nd           |
| 24  | Akhhár-i-'Alam, ...       | Ditto,          | Ditto, ...      | Ditto,          | " 17th      | " 21st           |
| 25  | Benares Akhhár, ...       | Hindi,          | Benares, ...    | Ditto,          | " 17th      | " 21st           |
| 26  | Táj-ul-Akhhár, ...        | Urdú,           | Lucknow, ...    | Tri-weekly,     | " 17th      | " 21st           |



| No. | NAMES OF NEWSPAPERS.                              | LANGUAGE.         | LOCALITY.  | WHEN PUBLISHED. | DATE.            | DATE OF RECEIPT. |
|-----|---------------------------------------------------|-------------------|------------|-----------------|------------------|------------------|
| 27  | <i>Asahh-ul-Akhhbār,</i> ...                      | Urdū,             | Lucknow,   | Weekly,         | 1874. Sept. 17th | 1874. Sept. 23rd |
| 28  | <i>Roẓnámcha,</i> ...                             | Ditto,            | Ditto,     | Daily,          | " 17th           | " 25th           |
| 29  | <i>Shams-ul-Akhhbār,</i> ...                      | Ditto,            | Ditto,     | Bi-monthly,     | " 18th           | " 21st           |
| 30  | <i>Aligarh Institute Gazette,</i> ...             | Urdū and English, | Aligarh,   | Weekly,         | " 18th           | " 21st           |
| 31  | <i>Lauh-i-Mahfúz,</i> ...                         | Urdū,             | Moradabad, | Ditto,          | " 18th           | " 22nd           |
| 32  | <i>Akhhbār-i-Anjuman-i-Panjāb,</i> ...            | Ditto,            | Lahore,    | Ditto,          | " 18th           | " 22nd           |
| 33  | <i>Rajpūtāna Social Science Congress Gazette.</i> | Ditto,            | Jaipur,    | Ditto,          | " 18th           | " 22nd           |
| 34  | <i>Hindū Prākāśh,</i> ...                         | Ditto,            | Amritsar,  | Ditto,          | " 18th           | " 22nd           |
| 35  | <i>Supplement to ditto,</i> ...                   | Hindī,            | Ditto,     | Ditto,          | " 18th           | " 22nd           |
| 36  | <i>Roẓnámcha,</i> ...                             | Urdū,             | Lucknow,   | Daily,          | " 18th           | " 25th           |
| 37  | <i>Tāj-ul-Akhhbār,</i> ...                        | Ditto,            | Ditto,     | Tri-weekly,     | " 19th           | " 21st           |
| 38  | <i>Urdū Dehli Gazette,</i> ...                    | Ditto,            | Agra,      | Weekly,         | " 19th           | " 21st           |
| 39  | <i>Meerul Gazette,</i> ...                        | Ditto,            | Meerut,    | Ditto,          | " 19th           | " 21st           |
| 40  | <i>Nār-ul-Anwār,</i> ...                          | Ditto,            | Cawnpore,  | Ditto,          | " 19th           | " 21st           |
| 41  | <i>Akhhbār-i-Anjuman-i-Hind,</i> ...              | Ditto,            | Lucknow,   | Ditto,          | " 19th           | " 21st           |
| 42  | <i>Panjābī Akhhbār,</i> ...                       | Ditto,            | Lahore,    | Ditto,          | " 19th           | " 22nd           |
| 43  | <i>Koh-i-Nūr,</i> ...                             | Ditto,            | Ditto,     | Ditto,          | " 19th           | " 23rd           |
| 44  | <i>Roẓnámcha,</i> ...                             | Ditto,            | Lucknow,   | Daily,          | " 19th           | " 23rd           |
| 45  | <i>Rohikhand Akhhbār,</i> ...                     | Ditto,            | Moradabad, | Bi-weekly,      | " 19th           | " 25th           |
| 46  | <i>Saiyid-ul-Akhhbār,</i> ...                     | Ditto,            | Dehli,     | Tri-monthly,    | " 20th           | " 25th           |
| 47  | <i>Mayo Memorial Gazette,</i> ...                 | Ditto,            | Ditto,     | Ditto,          | " 20th           | " 23rd           |
| 48  | <i>Akmal-ul-Akhhbār,</i> ...                      | Ditto,            | Ditto,     | Weekly,         | " 20th           | " 24th           |
| 49  | <i>Agra Akhhbār,</i> ...                          | Ditto,            | Agra,      | Tri-monthly,    | " 20th           | " 25th           |
| 50  | <i>Anwār-ul-Akhhbār,</i> ...                      | Ditto,            | Lucknow,   | Weekly,         | " 20th           | " 26th           |
| 51  | <i>Tāj-ul-Akhhbār,</i> ...                        | Ditto,            | Ditto,     | Tri-weekly,     | " 21st           | " 26th           |
| 52  | <i>Oudh Akhhbār,</i> ...                          | Ditto,            | Ditto,     | Bi-weekly,      | " 21st           | " 22nd           |
| 53  | <i>Kavi Vachan Sudhā,</i> ...                     | Anglo-Hindī,      | Benares,   | Weekly,         | " 21st           | " 23rd           |
| 54  | <i>Dababā-i-Sikandarī,</i> ...                    | Urdū,             | Rámpur,    | Ditto,          | " 21st           | " 24th           |
| 55  | <i>Kárnámah,</i> ...                              | Ditto,            | Lucknow,   | Ditto,          | " 21st           | " 24th           |



|    |                   |     |          |     |             |     |           |   |      |
|----|-------------------|-----|----------|-----|-------------|-----|-----------|---|------|
| 56 | Roznámeha,        | ... | Ditto,   | ... | Daily,      | ... | 21st      | " | 25th |
| 57 | Vritt Dhára,      | ... | Marathi, | ... | Weekly,     | ... | 21st      | " | 25th |
| 58 | Anjuman Akhbār,   | ... | Urdú,    | ... | Ditto,      | ... | 21st      | " | 25th |
| 59 | Sádiq-ul-Akhabār, | ... | Ditto,   | ... | Ditto,      | ... | 21st      | " | 26th |
| 60 | Pattilá Akhbār,   | ... | Ditto,   | ... | Ditto,      | ... | 21st      | " | 26th |
| 61 | Matla-i-Núr,      | ... | Urdú,    | ... | Ditto,      | ... | 22nd      | " | 24th |
| 62 | Shola-i-Túr,      | ... | Ditto,   | ... | Ditto,      | ... | 22nd      | " | 24th |
| 63 | Lawrence Gazette, | ... | Ditto,   | ... | Ditto,      | ... | 22nd      | " | 25th |
| 64 | Naf-ul-Azim,      | ... | Arabic,  | ... | Ditto,      | ... | 22nd      | " | 26th |
| 65 | Táj-ul-Akhabār,   | ... | Urdú,    | ... | Tri-weekly, | ... | 23rd      | " | 26th |
| 66 | Akhabár-i-'Am,    | ... | Ditto,   | ... | Weekly,     | ... | 23rd      | " | 26th |
| 67 | Benares Akhbār,   | ... | Hindí,   | ... | Ditto,      | ... | 24th      | " | 26th |
| 68 | Núr Afshán,       | ... | Urdú,    | ... | Ditto,      | ... | 24th      | " | 26th |
| 69 | Oudh Akhbār,      | ... | Ditto,   | ... | Bi-weekly,  | ... | 25th      | " | 26th |
| 70 | Hadi-i-Haqiqat,   | ... | Ditto,   | ... | Bi-monthly, | ... | 2nd half. | " | 26th |

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ALLAHABAD :  
The 5th October, 1874. }

SOHAN LAL,

Offg. Govt. Reporter on the Vernacular Press of Upper India.



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1. The first step is to identify the problem or question that needs to be answered. This involves understanding the context and the specific requirements of the task.

1. The first group of people who are not in the labor force are those who are not in the labor force for any reason. This group includes people who are not in the labor force because they are not in the labor force for any reason.

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